The Universalist Leader

A Journal of Tomorrow

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The Universalist Leader

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—*From an Editorial in the Leader.*

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Μιγμα

There is only one kind of investigation that is worth a whoop, and that is one in which the investigator does not know what he is investigating. If he starts out with a complete idea on the subject in his mind, it is practically impossible for him to get at the facts. (*Roy S. Durstine.*)

υ λ

Liberty of thought and speech instead of being the promoter of violent revolution is in fact the surest antidote to revolution. (*Sir W. Robertson Nicoll.*)

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The buzz of many voices in conversation before the service of public worship begins is not conducive to a worshipful spirit. The First Church, Los Angeles, is trying to correct this by printing in its calendar such reminders as this: "We again suggest that as far as possible the auditorium be reserved during the hour for worship only. Use the vestibules for conversation." (*The Baptist.*)

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Recently the physicians in the city of Avila, Spain, declared a general strike to increase their allowances for attendance upon the poor. This is another of those instances in which organized forces have permitted their desire for financial or other gain to blind them to the fact that there are certain inherent obligations to our fellow men that are deeper and more essential than any of our own individual rights and privileges. Human society can not be maintained, especially in these days of intricate and interdependent life, unless these principles are clearly discerned and sacredly held pre-eminent. (*The Herald of Gospel Liberty.*)

υ λ

A naturalist pleads with women to cease wearing furs during the summer at least, because fur-bearing animals are being destroyed so rapidly that in thirty years there will be practically none left. (*Dearborn Independent.*)

υ λ

I see no harm in the present mode of dress. Women have always been confined by conventions in dress as in other matters. Is it any wonder that, with the passing of the recent equal suffrage amendment, women should be asserting the freedom granted them? In the fashions we see on the street I observe nothing more than an assertion of independence. Young people are as healthy and moral as they were, twenty, thirty, fifty years ago. The matter of dress does not indicate moral lapse. In interior Africa little or no clothing is worn, but the people, o far as I can gather, are as moral as we are. (*Jane Addams.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

There is no peace without victory — over ourselves.

* *

First send to the front trenches the makers of war and the others will not have to go.

* *

Place the flower on the grave of the soldier, for he is worthy; he gave his life for an ideal.

* *

We are to judge the soldier by the times in which he lived and the cause for which he fought.

* *

Not to remember the differences and the bitterness, but the unity and the sweetness, of our common country.

* *

The old army musket is fit only for the museum; the old warlike spirit belongs only to the pre-Christian period of history.

* *

America must sometime recognize, resent and reform the sacrilege of turning Memorial Day into a mad revel of sport.

* *

Forget not the ununiformed and unrecognized patriots who, far back from the front, made possible the heroic effort and the victory.

* *

Reverence the old soldier. You may not agree with his purpose or his method, but just try to be as loyal to your convictions as he was to his.

* *

We of to-day should be as heroically loyal in the time of peace as were those veterans when obligation was upon them, as they understood it, to fight.

* *

Teach the children that the flag preserved by these veterans, and those who made the great sacrifice, is really the symbol of peace and not of war.

* *

Let no one think he is acclaiming war when he honors the marching veterans. The great lesson of the hour is the lesson of the great soldier: "Let us have peace."

* *

Follow with your eye that wavering line of Blue into the future and it vanishes; follow it backward and it expands into that marvelous Army of Freedom which redeemed America.

* *

The men who fought in the Blue and the Grey are very quick to fraternize now that the war is over. Trouble comes only from those small natures who were never able to recognize through their own heroic vision the heroism in the hearts of the foe.

* *

THE GREATEST BRITISH NEWSPAPER

TWENTY years ago this title could have had but one connotation for any one familiar with English journalism. It would have been merely another way of naming the *London Times*. That is no longer true. It is not a matter of decline in circulation merely, but of something much graver and deeper. It is a loss of moral character. When the *Times* became a party to the Tory conspiracy to discredit Charles Stewart Parnell, it entered upon the decline from which it has not—and probably will not—recovered.

Meanwhile a somewhat provincial paper, as papers are reckoned in England, the *Manchester Guardian*, has gone on its way, leaving no man in doubt as to its sincerity and integrity, however violently he might disagree with its position. Charles Prestwich Scott has been for more than fifty years its editor and its controlling spirit. Through his pen the moral passion that spoke in the oratory of John Bright has voiced the soul of the better England. In spite of modern sensationalism and mounting circulation, it may be doubted if any other journalist in the English speaking world to-day has the authority of the editor of the *Guardian*. The English speaking world is his debtor and younger journalists may well follow in his footsteps.

* *

"DISARM" IS MEANT

OUR ambassador to England has been instructed. Borah proposes to put the United States Senate on record. The religious journals have spoken with a practical harmony far exceeding that of their utterances on any other militant subject regarding either church or state. The daily press has given large space to the news connected with this possibility and frequently added some favorable editorial opinion in

decided terms. A congress of all American religious bodies, Protestant, Catholic and Jewish, has been announced to convene in Chicago, at which it has been planned to work out the program for a gigantic petition to both the President and Congress, urging an international conference on disarmament.

Where any disinclination to endorse this immediate appeal has arisen it has been couched in the terms of protest against interfering with the Chief Executive in his constitutional prerogative of dealing with foreign affairs. But while that might be a technical handicap on the United States Senate, applying especially to the demands of political courtesy, not to say unimpaired custom, it can not obtain against the American people by whose authority the President is the national representative in such matters. Moreover, it is also a matter of constitutional provision that the people have a right of petition which no statute can abrogate and certainly no condition of peace invalidate.

If the government be moving in this matter of disarmament as rapidly as it can, the decided voice of the American people will strengthen if not accelerate its conduct of official negotiations. The leaders of other governments are to-day justifiably concerned on the question of whether the American citizenship is supporting its own chosen leader.

Let the religious sentiment of this land lead the chorus of a united America at the walls of the world's military Jericho, around which we have marched long enough.

Those walls shall fall and the victory belong to God if we but make the martial leaders inside understand that our demand, "*Disarm*," is meant.

* *

WHY STOP AT THE TEN COMMANDMENTS?

THE first address to the clergy of the Protestant Episcopal diocese of New York by Bishop Manning naturally has attracted much attention. For his open dissent in a recent sermon from the views held by Bishop Williams of Michigan had given the country and "the Church" the impression that he would be found on the side of the clerical stand-patters and opposed to advocates of social Christianity. Moreover, justly or unjustly, whatever a bishop of New York has to say is deemed as superior in wisdom to the utterances of any other bishop. For ourselves we decline to rate wisdom by any such geographical test.

Analysis of the episcopal address of Manhattan's new prelate indicates that on the issue of Christian unity he is a "progressive," at least much more so than most members of the so-called "Catholic" party that claims him as an adherent. This is a fortunate fact. He also is a protestant against the conception of his office which makes him mainly an administrator and "ecclesiastical machinist," thus leaving him but little time for pastoral work and for meditation and adequate preparation for spiritual leadership. Therefore he has called for two suffragan bishops and they have been elected.

The point of his address to which we specially wish to call attention is his definition of the function of the Church in shaping social ethics for the state, industry and democratic evolution. It is one of those "balanced" statements, buttressed by "weasel words," that indicate "moderation." Both labor and capital are to be taught the same truths. Principles are to be stressed, but specific remedies minimized. Social views that are reconcilable with the Ten Commandments may safely be taught; but there is significant omission of any reference to the Sermon on the Mount or the other teachings of Jesus. The Church is to mediate but not to lead, lest perchance it err.

That this episcopal message will please a majority of the clergy and laity of the diocese is probable. But a minority will not be cheered. They had hoped for a sign that a New Testament dispensation was to come. They have been given the Decalogue with its "Thou shalt nots," instead of the Gospel of Good-will with its "Thou shouldsts."

* *

THE PROPHETIC MEMORIAL DAY

THERE are two humble graves side by side in an obscure little graveyard in an obscure little village somewhere below the Mason and Dixon Line, and each year during the month of May they become conspicuous and prophetic. Early in the month flowers are placed on one of the graves and a faded Confederate flag is set at the head; a little later flowers are placed on the other and the Stars and Stripes wave above them. It appears that but two men out of the small population went into the Civil War. One wore the blue and the other the grey. Both made the great sacrifice, and both bodies were brought home to be buried side by side in the little cemetery, and, as they have no relatives, the community, with rare faithfulness, each year on Memorial Day decorates the graves, at first keeping strictly to the separate days. But later, under the tempering influence of time, all the memories of animosities and prejudices fell away, and the people began to see how it was possible that these two men, one in blue and the other in grey, though fighting each other, were really at heart fighting in support of the convictions which were sacred to them, which are the real things when it comes to personal action.

All along the border where the North and South touch, and reaching back from the line to a considerable distance in many places, it is noticeable that the two Memorial Days are being merged into one, and the blue and the grey march side by side to the same music keeping step, and at the cemetery both place their flowers and flags on the graves of their comrades in arms. But if it should happen, as it will some day in the not distant future, that there are none to march in one line, then we shall see how, in the fellowship growing out of this new companionship, those who remain will take up the sacred duty of those who are gone, and not one hero will be neglected, no matter what uniform he may have worn.

We are looking to-day upon the wavering lines of old men. And then there spring into line a new generation of soldiers, those who fought in the World War, and they will carry the memorial spirit into a new age. We are hoping and praying they may be the last to bear arms against their brother man, and in this new observance of Memorial Day is the prophecy of the

time. Those two men lying silently in companionship, one in blue and the other in grey, there in that little grave-yard, are proclaiming in their death the most glorious message of human brotherhood for the living. What does our fighting all amount to in the end when we lie down together under the blankets of flowers—when the fair play we denied each other in life is rendered in death?

These many lives we honor will not have been given in vain, if they unfold before us this day the vision of human brotherhood in life; if they reveal the utter futility and wickedness of war; if they make us to realize that God hath made of one blood all the nations; if they make us to see that when the foolish struggles are over we are going to lie down together in peace. These silent lips are speaking to us to-day, and the first word they utter is Love, and their final word is Justice.

* *

SUNDAY AND MID-WEEK MINISTRY

IT is reported that Southern Baptists are faced with the grim fact of three thousand pastorless churches, and we read the announcement: "A call has been issued to the college graduates of the denomination who are in secular callings to devote their Sundays to lay preaching." This is a commendable and practical suggestion, which might appeal even to believers in the Apostolic Succession, for, granting that the succession has been maintained without interruption, it originated with the preaching of fishermen and a tent-maker, not to mention its founder, who was a carpenter.

The fact is that where any group of people in any church, or without any regular church organization, are moved by the spirit of worship to "assemble themselves together," they have the promise of a presence even with as few as "two or three," which is far more important than any ordained pulpit service. And, moreover, instances have been known where such groups have maintained service for a long time under precisely these conditions. Every such group has some one who can read the Scripture and lead in prayer—if there were no such person, it could scarcely qualify as such a group. If they feel the need of a sermon, the subscription to a leading denominational paper will provide it with practical regularity unless the postal system has been permanently disorganized.

If there is in the group a combination of denominations, let the subscriptions increase to include the organs of all (the entire amount involved is merely nominal) and rotation in reading be justly maintained. There is a way where the will to worship exists, and no community is too small, no village too meagerly inhabited, for this kind of congregation where there is the common desire to think together on the things of God.

There is, however, another angle to this question of a depleted ordained ministry that has never been stressed as it should be. The aid of the settled pastor—if he is not too much settled—to some smaller, and at least temporarily pastorless church, say within fifty miles of his own parish, might be contributed as a denominational service on a mid-week evening. Practically every minister could give one evening a week to such outside work, if he plans for it in advance. It should not be done without compensation for two reasons: First, the church served should not become an object of charity nor should the people at any time be allowed to lose the sense of obligation for the support of public worship—as against the demands of the time when they shall once more have a pastor of their own. Second, few ministers receive sufficient salary in their primary field to enable them to contribute their expenses or even their time without remuneration.

Again, instances have been known where this plan has been successfully demonstrated for considerable periods of time with mutual benefit. The main trouble with its being undertaken is that our churches are naturally wedded to the Sunday attendance habit—if it may be called that—and at first they do not realize that it is just as possible to worship God on a mid-week evening—and just as easy to attend a service of worship on a mid-week evening—as it is to be present at a social gathering at such a time.

But the importance of the day used should not be allowed to outweigh the value of a service of worship. The day—as the altar—is less important than the God whose worship consecrates it.

Again, the whole question of Sunday observance is involved and its real importance is suggestive. Even the most ardent advocate of Sunday observance has to meet the demands of the Jew, the Seventh-Day Adventist, and the man who on Sunday performs really essential labor. And they meet this demand by insisting that, while Sunday observance is important, as they see it, the observance of one day in seven, in which a man may "rest from his labors" and turn his attention to spiritual affairs, is more important than the particular day on which it regularly occurs.

Our churches, with settled pastors in neighboring parishes co-operating, should consider this potential mid-week service as a factor not to be lightly disregarded in developing the efficiency of the Kingdom.

In mind, as we write, is a small village, in which one of our own churches occupies the position of the principal religious organization, but has held no services for nearly two years, contenting itself with maintaining the Sunday school (which is, of course, in itself highly commendable) because no preacher could be obtained on Sunday. There is no strong rival church in this village to provide the spur of competition. But that should not be a sedative. We are not in the world primarily to compete with other churches. We are here, as our Master was, "to bear witness unto the truth."

It is a sad commentary on the way this church has drifted into religious idleness, that every week-day evening there are two pool rooms operating full blast—and engaging the almost undivided attention of the young men of that village. A service of public worship on one mid-week evening regularly would at least assist in giving God His chance with these young men.

The possibility of using our laymen on Sunday and our ministers during the week for the advancement of the Kingdom of Heaven is not a sectarian question. These methods should engage the careful consideration of leaders in all denominations.

Corsica or Calvary?

The Rev. Reignold K. Marvin

NAPOLEON, the man of Corsica, must have asked himself this question many times in his last days: "What doth it profit a man to gain the whole world and lose his own soul?" For he had done just that, he had gained the whole world but he had forfeited his soul in the gaining.

Jesus, the man of Calvary, never had to ask himself this question. For he gained the whole world in a way that did not compromise nor tarnish his soul.

Corsica or Calvary? Napoleon or Jesus? Forever the choice goes on between the two. This is the Memorial season. Which is more loved, more honored, more sung, Corsica or Calvary? The soldier of Napoleon or the soldier of Jesus? The words quoted before, "What doth it profit a man to gain the whole world and lose his own soul?" are the judgment of Calvary upon Corsica, Jesus upon Napoleon, the soldier of the Imperial Cross upon the soldier of the Imperial Eagle.

What does Corsica stand for in history? It is the island where Napoleon was born. Part of the time Italy claimed this island, part of the time, France. Napoleon threw in his lot and his fortune with France. Napoleon is the most talked-about man since Jesus. According to a famous librarian, eighty thousand books have been written about Napoleon. Only two others have ever figured more in literature, Shakespeare and Jesus. And more has been written of Jesus than of any other. But Napoleon stands there, a little giant, among the three greatest geniuses the world has produced.

The majority of great men seem to have been born in a hut rather than in a palace. Napoleon was born in a hut on the island of Corsica. He also died in a hut on the island of St. Helena. Shakespeare was born in a simple cottage at Stratford-on-Avon—restored to look much better than in his day. Jesus was born in a stable in Bethlehem because there was no room in the inn. O genius, what humble cradles you seek to sleep your first sleep in this world!

Napoleon spent his boyhood in a military school. He studied everything but his text-books and stood near the foot of his class. Yet one discerning professor remarked: "I see in this lad of sixteen a spark of greatness." Wise teacher! Many a boy is on the streets to-day, or in jail, because no one saw in him the spark of greatness, no one fanned it into flame. When Napoleon found himself master of Paris, he recreated France and started that nation on the road to fame. But, like many soldiers, Napoleon hungered for glory. Half the world was already at his feet. He wanted the other half. So he started out to subjugate Russia and, in order to satisfy his lust, he left 300,000 French soldiers dead on the cold snows of Russia, and returned to France with the remnant of his army. He divorced Josephine, the guiding star of his life, and then his own star began to decline.

By this time, England was on the trail of Napoleon. He was banished to Elba. Islands played an important part in his life—Corsica, Elba, St. Helena. The order went out that if Napoleon ever set foot on French soil again, he was to be shot at sight. But he escaped from Elba and soon the papers were printing the news of his arrival on French soil. Of course no Frenchman would shoot Napoleon, so he marched into Paris at the head of 100,000 men who had gone out to kill him.

And then—Waterloo.

Napoleon was pre-eminently an artillery officer. And the night before Waterloo, it rained. Artillery is not much good in the mud. But that is not the reason why Napoleon met his Waterloo. Waterloo was more than a military disaster. It was a moral disaster. The day of reckoning had come, as it always comes to selfish and reckless ambition. Napoleon was defeated at Waterloo, not so much because Blucher joined Wellington, as because those invincible allies, cause and effect, moral cause and effect, joined hands at Waterloo and Napoleon was caught in the crush. He had sown the wind. Now came the whirlwind. In blind self-confidence, he who had more cannon at Waterloo than Wellington, he who had laughed at the Pyrenees and played with the Alps, dallied away precious hours because of a little mud on the field that would not have postponed a modern football game. That is the military strategist's version of Waterloo. But the moralist's version of Waterloo is different. He says: "Give an egotist a long enough rope, and at last he will hang himself." "He who lives by the sword will perish by the sword."

Napoleon sat down in the room where Josephine died and sobbed out his heart. He was an emperor without an empire, a husband without a wife, a father without a son. "Waterloo! Waterloo!" he cried, "it is there I should have died." But only the heroically unselfish can turn a Waterloo into a Calvary. Napoleon failed because he left Calvary out of his life entirely. There was too much Corsica, too little Calvary, in Napoleon—too much Caesar, too little Christ. If Napoleon had been a comrade and follower of the Christ, think what he might have done with his unique genius! "He that loveth his life shall lose it."

Art gives us no sadder picture than Napoleon on the deck of the ship bearing him away from France forever. And they left him to a lonely exile on the island of St. Helena, feared, distrusted, hated, by nations and by men. Not that Napoleon was wholly evil. Besides his brilliant intellect and military genius, good may be said of him. As he never forgot an enemy, he never forgot a friend. He never forgot those who befriended him in his boyhood days. Yet he could reject Josephine, to whom he owed the most. He was essentially a self-centered man, to whom human beings were only rounds in the ladder on which he hoped to climb to world conquest and glory. General Bertrand, in charge of Napoleon's last days at St. Helena, said of him: "Napoleon is what he is. It is because of his character that he has no friends, many enemies. Indeed, it is his character that landed him here at St. Helena." It is just that way with every man. Character is destiny as well as destination. Character lands men in heaven or hell. Character is heaven or hell.

What does Calvary stand for? Calvary stands for all that is opposite to that which Corsica stands for. Corsica stands for one's self, Calvary stands for one's friends. Corsica stands for a sword, Calvary stands for a cross. Corsica stands for the lesser love, Calvary stands for the "greater love." Both Napoleon and Jesus were born in poverty. Napoleon was sent to St. Helena because of the fear and jealousy of rivals. Jesus was sent to Calvary because of the fear and jealousy of scribes and Pharisees. Napoleon climbed up on the bodies of others. Jesus gave his life a ransom for all. Napoleon's power came from soldiers. Bereft of armies, he was helpless. Jesus' power came from God. Bereft of friends and followers, his cause went marching on because God was in it, through it, ahead of it and behind it. And it will go marching on to the end of time when people will say: "Napoleon—who was he?"

What a contrast between Corsica and Calvary: selfishness and sacrifice! When God opens His book on the Judgment Day, some country preacher who loved God and served his fellow men will find his name above Napoleon's name. The Abou Ben Adhems will lead the Napoleons. When Napoleon's three-cornered hat is forgotten, the cross of Christ will go marching by in triumph.

One day during the recent war, I stood before the Arch of Triumph in Paris. It was erected in honor of Napoleon when his star was in the ascendency. It was covered with sand-bags to protect it from German air-raids, for it was one thing the Germans were particularly anxious to annihilate. And I thought of Napoleon riding out of Paris forever—defeated and discredited—down this boulevard where the Arch of Triumph stands. I couldn't help contrasting it with another triumph on Palm Sunday, which, while it ended in apparent defeat, has been the one true triumph of the ages. Almost the last words of Napoleon were these: "O pale Galilean, thou hast conquered." Better than any one, Napoleon knew the great difference. Thus Corsica died, while Calvary lives.

The American soldier—on the whole, has he followed in the train of Corsica or in the train of Calvary? If the American soldier had not followed on the way to Calvary, one thing is certain. We wouldn't have any Memorial Day. If the American soldier had lived and fought and died for self and for miserable aims that end in self, he would long ago have been forgotten instead of remembered with flowers and flags and music and tears, as he is remembered to-day. So there is a vast difference in the things to which men dedicate their lives. And we care to remember only the greatly heroic and the greatly unselfish. The men of Corsica we leave to oblivion. The men of Calvary we raise to the pinnacle of everlasting honor. And Gettysburg and Guantanamo and Chateau-Thierry were Calvaries, not Corsicas.

Therefore, the memory of our soldiers—our knights, crusaders, and defenders—dying for us in the beauty of their youth, will always be a fragrant memory, like apple-blossoms falling to the ground on a night in May. The blue and the khaki are even better garments for heaven than white wings and gauze. There has never been any lack of American men to say with the hero of Bunker Hill, "It is sweet to die for one's country." Nor has there ever been any lack of American men to say with Jesus, "Greater love hath no man than this, that a man lay down his life for his friends."

On a Christmas day during the World War, Dr. Kelman stood in a cellar at Ypres listening to a group of soldiers. One sad-faced boy sang a song, "Carry me back to Blighty!" Dr. Kelman asked, "Do you boys really want to go back to Blighty?" "My God, don't we!" was the one reply. "And would you go back if you got the chance?" asked the doctor. The reply came quickly: "Not till we've finished this job!" There isn't much of Corsica about that spirit, but very, very much of Calvary. For it was Christmas day at home, and they were out there among the roaring guns of France. But they would do their duty first. The bitter cup of the soldier's duty they would drink to the dregs.

A seventeen-year old boy dying in a hospital in France said to me: "Be sure you break the news gently to the folks at home. And bury me over here in France. I can sleep as well here as there. And there's no need of another funeral for me over home." And over there in France a cross is hung. That boy had the spirit of Calvary, not Corsica.

So we honor ourselves more than we can honor them, by remembering our American soldiers. That is why we drop a spray of mignonette and rosemary for remembrance on their graves this day, because there lives in them nothing at all of Corsica but much, very much, of Calvary.

The man of Corsica to gain the world
Mortgaged his soul and died a prisoner lone
On Saint Helena's rocky isle, where moan
Of winds disclosed Britannia's flag unfurled.
Ambition ruled his life and would have hurled
Great kings from lofty thrones that he himself
Might wear the crown achieved by blood and pelf;
Defeat derided him where breakers curled.
But Calvary enshrines a nobler deed;—
The man who placed his brother's life above
His own, sought sacrifice and not renown,
Has gained a kingdom and will ever lead
The toiling millions in the realm of love;
The man of Calvary still wears the crown.

* * *

OUR UNKNOWN DEAD

Charles P. Hall

Those slim white crosses fixed above our head,
The flag that droops 'mid mist and rain in France
Where we of old in dugout or canteen
Did joke and laugh, and sometime dance—
These mark the ground where we, the unknown dead,
Rest in sweet slumber after strife and dream.
Here let us rest forever. This our bed.
Let those who loved us know we are not far,
And those we died for love to have us near.
We need no grander tomb, no holier shrine,
Than that which War has builded in the hearts
Of those we loved at home, or died for here.
Here let us rest secure, remembered, blest
By memory and care from those for whom
Our lives were given, and who respect our rest;
So move not one of us to lie alone
Where statesmen quarrel, or where surging crowds
Pass idly by. This sacred spot is best.

Business, International Friendship and Our Daily Bread*

Edward A. Filene

AS a business man let me begin my analysis of actual world conditions, as they vitally affect our country, by a very concise review of them.

(1) The basic conditions of our country are good. The United States is the richest country in the world. Our savings bank deposits are the largest in our history. There is an enormous amount of work to be done to give us the needed new houses and other buildings, to restore our railroads as to equipment, tracks, bridges and repairs, to replace worn-out machinery of all kinds, to make public improvements delayed by the war.

(2) And yet there are more than three million idle in the nation, and we have just passed through a financial and business crisis. And the danger is not over yet, nor the most needed remedies applied.

(3) The basic cause of this anomalous condition is our inability to export our surpluses. As a result of our energy and the war stimulus we have to-day a surplus on hand and a surplus producing ability that would have been thought impossible in 1913. And our exports are falling off from month to month by hundreds of millions.

(4) The reason we can not export our surpluses that are needed for world restoration and world peace is that the European nations are too poor to pay for them in gold or goods and must have long-term credits to buy them.

(5) But long-term credits can not be given unless there is greater political and social stability in Europe —less danger of revolutions or war that will make repayment of loans uncertain or impossible.

(6) Greater political and social stability can not come in Europe, however, unless the United States helps. Lacking our help there must come new balance-of-power agreements among the nations, with the resultant rivalry in armaments and new wars.

The European Outlook

Let us now examine the European outlook. The military war has been followed by economic wars as devastating in their effects upon many European nations, even if not so dramatic, as the late war itself. Normal production, the foundation of food and work for the European peoples and the basis of political and social stability, is not yet possible. Normal production requires the steady flow of food and raw materials to where labor is. Without such a flow there will never be peace and prosperity in the world.

At the end of the war food and raw materials were used up in Europe. And lacking food and raw materials there has come in Europe want and lack of work. That, in turn, has resulted in great deficiencies in national incomes, and greater incitement to revolutionary and semi-revolutionary movements that have overturned governments and caused military and economic battles between the exhausted nations.

All the while we in the United States have had huge surpluses of the needed food and raw materials—surpluses so huge that when Europe could not longer buy them they caused a stoppage of production here, throwing millions out of employment; bringing about a reduction of prosperity on a scale that threatened to be critical, is still very dangerous, and must continue to be so until the real remedies are applied.

Food and raw materials cost money—if needed on a national or international scale they cost huge sums of money. It may perhaps help us get a clearer understanding of the present European situation if we get it in figures. A good index is the figures showing the decreased value of the money of the different nations, and showing how much it costs them to buy the necessities without which they can not get back to normal life, in many cases can not live at all.

At the rate of exchange on May 8, for instance, compared with the normal value and in terms of our money, the quantity of food, or cotton, or copper that could be bought here for $100 cost in England, $122.19; France, $233.02; Italy, $375.85; Belgium, $233.09; Austria, $7,660.38; Germany, $1,570.95; Poland, $20,255.32; Czecho-Slovakia, $1,460.43. To these prices must be added the costs of transportation and insurance.

Europe has spent its substance on the incredibly exhausting war. The only practical substitute for money is goods or credit. Goods lacking, our business and banking interests have shown their eagerness to do what they could to remedy the situation by creating new and well-thought-out machinery for the kind of credit needed—long-term credit. Under the Edge Law there have been formed corporations, as for example the Foreign Trade Financing Corporation with its credit-giving ability of eleven hundred million dollars, for the granting of these credits to Europe. The machinery can not work effectively, however; the granting of long-term credits has been deemed too unsafe while European political and social conditions are as unstable, as dangerous, as they have become.

The needs of Europe are so real, so urgent, that in almost every nation the party in opposition to the party in power sees its greatest opportunity for gaining the power itself by pandering to the national and racial prejudices, to the fears and weaknesses of the war strained masses, who, overburdened and without adequate food and work, demand a change. This results for the most part in the opposition party fighting the wise and safe methods of recuperation which are necessarily slow, and forcing the government to make even harmful concessions. So conditions become worse, taxation heavier, production more handicapped, the suffering masses more restless, and there is real danger of irrational radicalism and new balances of power.

And it is because of these conditions that business and banking find themselves unable to give the long-term credits without which Europe can not have the food and raw materials needed for its peace and

*Mr. Filene, who is a member of Wm. Filene's Sons Company, Boston, delivered this address before the World Alliance for International Friendship through the Churches, at Chicago, May 18, 1921.

restoration; without which we can not export our surpluses; and if we can not export we can not keep our farms and factories going, on which we depend for our daily bread.

Obviously, then, the defect lies deeper than it is possible for business and banking to reach unaided. Business and banking will, however, be able to solve this critical problem if our country will co-operate with Europe to restore social and political stability.

I have often said it is fortunate that our ideal action in this matter happens also to be the action that would best serve our material interests. The business of the United States needs international co-operation for its restoration. There are now three million idle in this country. They will again be assured of their daily bread only if the President and the Senate have the vision to make our co-operation with Europe effective. The splendid thing about it is that if we help Europe now our co-operation will not call for sending soldiers there. Our economic power is so great that it can be made more effective than soldiers.

Europe Helpless without the United States

I conferred with business, banking, party, and government leaders last year in many of the principal countries in Europe. They said that political and social stability and normal production can now only come in Europe by the co-operation of the United States. Without that co-operation, they said, no adequate pressure can be brought on recalcitrant nations to enforce the economic peace and international commerce provisions necessary to European stability; without the co-operation of the United States there must come the old-time, war-engendering, balance-of-power agreements among the nations.

With the necessity to guard their national safety pressing upon them, no European nation can afford to compel a recalcitrant nation to observe the Peace Treaty terms. If it does so, it takes the risk of alienating a nation whose friendship is necessary in a balance-of-power arrangement. Therefore there has been but little progress so far in eliminating the causes of the dangerous conditions in Europe.

How can there be permanent disarmament, permanent peace in Europe, unless France, for instance, feels safe from further attack by a recuperated Germany? Personally, I believe indications are that a recuperated Germany will be a non-militaristic democracy. But France is not sure of this. Unless she feels that the United States is going to join in the co-operation among nations to maintain peace, she will not take a chance so far as Germany is concerned. She feels she must make sure to be in a position to defend herself.

The fraternity of the Allies born of the war is in danger of being strangled by the present conditions, and on every side in Europe one sees and hears evidences of world-dangerous differences and misunderstandings. For this reason our government, charged as it very highly is with protecting us and helping us do our duty as Americans, is called upon at this time to use its power with more than the ordinary vision of governments.

The Remedies

The practical method for obtaining the needed remedies—the methods by which each one of us can help—seems to me to be the following:

(1) My first suggestion is mind your H's: Help Harding, Hughes, Hoover and the Senate to put our country into an association of nations that will make Europe safe for us to grant her the long-term credits which will make possible the export of our surpluses.

(2) Help our Senators understand our willingness, our determination, to take our part in aiding to restore normal production and distribution in Europe and to establish an effective international court.

(3) Study carefully what is necessary to put our millions of idle back at work, to restore our national prosperity, and to make certain that we shall continue to be sure of our daily bread, that we too may not be compelled to join the ranks of the unemployed.

To bring order out of chaos in Europe there is need mainly of the understanding by our people that we are really neighbors of Europe, that we are intimately concerned in Europe's fate and must act as good neighbors. Lloyd George, speaking in the House of Commons, recently said: "People forget that countries are interdependent. 'Love your neighbor' is not only sound Christianity, but also good business." And when the power of business is limited, religion, the churches, can help much. Religion has no more important mission to fulfil than to make its doctrine of "Love thy neighbor" come to the world's aid in this crisis. International neighborliness, international friendship, is religion in action, applied religion. We are not good neighbors if from a position of comparative safety we use our superior strength selfishly while we see our neighbors fighting with their lives to keep intact the dam that stems the threatening flood or destruction. We can be good neighbors to Europe only if we lend our strength to save her from the flood of want, unemployment, and anarchy that threatens her. There is no other way but by the co-operation of the United States in an association of nations.

Disarmament agreements are offered by many people as a substitute. Reduction of military expenses is necessary in all nations because, in Europe especially, they are too great a burden to be borne safely in addition to the huge expenses of the war. But disarmament on an adequate scale is impossible without some efficient substitute. There is no substitute for war except law—international law. But international law effective enough to be a substitute for war is impossible without an association of nations of which the United States is a participant. Any study of present world conditions will show that without the United States even the present League, which has in its membership forty-eight of the principal nations of the world, must degenerate into the old type, war-engendering, balance-of-power coalition.

The Opportunity of Organized Religion

Besides the business and material reasons, it seems to me there are real ethical and spiritual reasons why we have got to go into Europe and help. We pray, "Give us this day our daily bread." Would any of us confine this prayer to bread for Americans

alone? And daily bread can not come in time to Europe unless we in the United States make it possible, not a palliative through alms, but through real international friendship. Organized religion can help by giving leadership and voice to the understanding of our countrymen. Without leadership the ideals of one hundred million people in the richest country of the world must be ineffective. It is the great opportunity —the great responsibility—for religion.

The world has spent much of its substance in war. The time for payment has come. It was easy to spend in war, but the road up-hill—the road back to the plateaux of the civilization, peace and universal daily bread of 1913, that had been reached by endless struggle and martyrdoms—is unspeakably hard.

A thrill runs through us even to-day as we remember the coming of the news of the Armistice. The wild joy of the news that at last the terrible war was over! If we live to be a hundred we shall never forget the delirious scenes of the day the news arrived. Young and old, big and little, reverent and irreverent, restrained and unrestrained, were caught in the mad whirl of happiness at the thought that at last the horrors of war were over and peace and restoration would quickly come. And it was time. There are limits to human endurance, and those limits had almost been reached. Now the danger was over; so we hailed the news with singing and dancing, with spontaneous processions, thanksgiving and prayers. And we girt ourselves with patience, expecting that 1919 would indeed be a difficult year—a year of healing of war wounds, a year of gradual recuperation—but that 1920 would see a mighty progress toward restoration of normal conditions. Our disappointment has been tragic.

Yes, the road back to the plateaux of peace and universal daily bread will indeed require all the world's best qualities—the best qualities of business and of religion combined. And the surest way to make these qualities effective is through international friendship. That does not mean we must force ourselves to love every man and woman in every nation; it does mean that we must recognize that invention and progress have made our nation the physical neighbor of every other nation, have brought London and Paris nearer Chicago than the thirteen states were to each other when we made our United States. Nationally we must think and act in a neighborly fashion like good neighbors, or fight like bad neighbors.

The Church's fundamental ideals are justice, mercy, brotherhood. These are the foundations for international friendship—the foundation for international co-operation. It is an augury of sure victory that the measures needed for the restoration of our material prosperity are the same as those needed for our spiritual salvation.

The Sword or the Cross*

THE introduction to this timely book is written by Harry F. Ward, of Union Theological Seminary, who asks how much longer the American pulpit is going "to denounce war in general and support wars in particular?"

The emphasis in the Foreword is on the question: "Shall we use weapons of violence and bloodshed, or is there a more effective weapon available to bring about conditions that seem to us desirable?" Civilization depends upon our answer to this question.

Chapter I—The Other Side of War

There has been a one-sided emphasis on war. In the Allied countries the point pushed forward was that war would destroy autocracy and make the world safe for democracy. The mind of youth feels no horror for war; to them it is a grand and glorious calling; they incorporate it in their games.

The other side: The immediate objective of war is to kill and to destroy. Granting this, why quibble over the mere detail as to whether a man is to be asphyxiated or bayoneted? "If poison gas and boiling oils are more efficacious than bayonets and grenades, use them." The fundamental philosophy of war is that the end justifies the means. Men abhor the practises of war, yet participate in them because the end justifies the means. "Do whatever is necessary in order to win" is the rule.

The corner-stone of military efficiency is obedience to superior officers. The military authorities are the sole judges as to the morality of using poison gas, the sinking of a ship, the bombing of a city; the soldier merely executes their decision; he is simply a cog in the machinery, a pawn to be sacrificed at the option of the commander. Conversely, the soldier loses the sense of the enemy's personality; to him, the enemy is a mere target.

It was charged that the enemy waged inhuman and uncivilized war. It is as senseless to talk of the virtue of vice and the innocence of guilt as of the humanization and civilization of war.

Chapter II—Is the Judgment of the Majority Infallible?

'On the eve of the greatest European war, organized Christianity lifted hardly a finger to avert it." "We may look in vain for any period since Constantine in which the clergy as a whole exerted themselves to repress the military spirit or to prevent or abridge a particular war." There is a possibility that the Church is wrong in this matter. It has been wrong in the past, as witnessed by its persecution of heretics, its inquisitions, its upholding of slavery, and its approval of the liquor traffic. It is possible that the historian of a century hence will look back upon the present attitude toward war in the same manner that we now look back upon the defense, upon Biblical grounds, of human slavery and the liquor traffic.

Mr. Page, however, has faith in the Church. He believes that, once it recognizes its error, it will turn resolutely away from war as a method and will become the mightiest factor in destroying war and substituting really Christian ways of settling international differences.

Chapter III—Did Jesus Ever Face a War Situation?

"If Germany had conquered Belgium, and some years later, while reserving the power of taxation and

*The Sword or the Cross, by Kirby Page. Price, $1.20.

the appointing of political and ecclesiastical officials in Belgium, had granted a liberal measure of local self-government, political conditions would have been similar to those of Palestine in the days of Jesus." So Jesus was face to face with a concrete situation similar in principle to that of Belgium in 1914. He did not follow the war-like example of Joshua and David and Judas Maccabeus. The means did not justify the end.

Chapter IV—What Jesus Taught Concerning War

Although Christ's teaching makes no direct reference to war as such, it does contain much that applies to the method of war. War involves retaliation, evil for evil. This is directly opposed to the fundamental teaching of the Sermon on the Mount. It is impossible to conceive of Jesus adopting war, a thing universally acknowledged as thoroughly bad in itself, as a means to an end, however noble that end might be. War decreases reverence for personality; it tears down what Christianity builds up. War makes life cheap; Jesus gives it priceless value. War means that the individual must surrender his moral freedom. A man can not surrender his moral freedom, pursue a course of action that is unchristian, and at the same time be following the way of Jesus. In the cross we find the key to Christianity. The sword, used defensively, means the attempt to kill the guilty for the sake of the innocent. The cross symbolizes the willingness of the innocent to die for the guilty.

Chapter V—The Supremacy and Practicability of the Way of the Cross

If a thing is wrong in principle for Jesus, it is wrong for any Christian. If being a soldier and participating in war involves the violation of the teaching and spirit of Jesus, a Christian should not be a soldier, and no government should be given authority to make a man do what he believes is wrong.

Some argue that Christianity does not function rapidly enough. This was not the belief of Jesus as he hung on the cross. To abandon principle for the sake of some seeming expediency of the hour, is to sacrifice the greater good for the less. Jesus warned his disciples of the dangers that would come because of their following his teaching and example. If the Christian people in 1914 had refused to compromise by taking up the sword, if they had shown the same spirit of loyalty, sacrifice and utter disregard for consequences which was displayed by the soldiers in the recent conflict, if they had staked everything upon the redeeming power of sacrificial love, it would have meant the death of many, but it would have proved the most powerful factor in the healing of the nations and in hastening the coming of the Kingdom of God.

Chapter VI—The Only Sure Way to Abolish War

The League of Nations is the one bright ray of hope, but it can amount to nothing, however, until the right spirit exists among the nations. We must judge our actions by the question, "Is it Christian?" Not even in seeking to protect his family is the follower of Jesus justified in doing a thing that is unchristian. The case against war is made doubly strong when we examine the evidence as to how it actually protects women and children. Nor does war bring about political freedom. Real freedom is not political, racial, national, or international, it is personal. It is infinitely more important to follow the way of Jesus than to maintain political liberty at the expense of his principles. Inability to foretell the consequences of our refusal to take up the sword in time of threatened oppression should not deter us from following the way of the cross. What Wendell Phillips said of slavery holds true in this case: "I will not discuss with you the specific details of what would happen if the slaves were freed. I entrench myself in the principle of human liberty and leave the results to God Almighty."

To increase the number of men and women in all lands who will refuse absolutely to sanction the use of any unchristian weapon, who will follow without compromise the teaching and example of Jesus Christ, and who will seek diligently by every means to spread abroad in the lives of individuals and of nations the spirit of Jesus—this is the only way to abolish war.

Earth Song

Mother and maker of us all,
  The flags are down, the trumpets cease;
Dead war beneath its splendid pall
  Has yielded place to living peace.
By all we wrought and all we said,
Make thy sons worthy of their dead.

We tore thy breast with steel and flame:
  And in the hate that brimmed to flood,
Hard-smiting in thy holy name
  We drenched the fields with brother-blood.
By that wild tempest hot and red,
Oh, make us worthy of our dead!

The pain, the wrath, the shame, the scorn
  Are passing like the clouded night;
The promise of the growing morn
  Is golden in the people's sight.
What thought is here that we should dread
If we be worthy of our dead?

There comes no challenge loud and vain,
  No vaunting of unchastened pride;
No kingcraft fills a world with pain
  That wrong of might be deified.
Oh, not in vain the millions bled
If we be worthy of our dead!

The little voices faint and fail;
  A grander music fills our ears.
Only in dreams we hear the wail
  Far-rising from the murdered years,
While the new days lift up their head,
Worthy of us and of our dead.

Above the graves the grasses nod,
  Below the fort the poppies bow.
Mother of all, to thee and God
  The war-taught nations make their vow—
By stars that shone and hopes that led,
We shall be worthy of our dead!

David McKee Wright.

The Reflections of Tertullian Browne

I. The Blank Bible

Tertullian Browne, though a parson, is a plain person who tries to think for himself. He has no "vested interests," belongs to no party, has no private axe to grind. So he looks out upon the world with a measure of detachment; and, in one way and another, gets a good deal of fun out of it. But he has convictions of his own which he likes to air. A streak of egoism leads him to suppose that some of his convictions may be worth airing; yet he would be very sorry to have any one held responsible for them but himself. He does not wish to persuade or to convince any one to his view; but he does very seriously want to challenge people to think. He dislikes all labels with a quite absurd intensity; and he believes that the deepest need in church and state to-day is the courage to overhaul the ancient passwords. Faith without works, we are told, is dead; faith without criticism is mere credulity, worse than dead.

ONCE upon a time I addressed a meeting at which the "lion" was Mr. Bernard Shaw. It was at the Queen's Hall in London—a meeting of "shop-assistants" to protest against what was called the "living-in" system. While the collection was being taken, Mr. Shaw asked me whether I knew much about shop-assistants. I explained that the church of which I was then minister was placed in the midst of the great stores of West London and that each of these stores had its weekly Bible class which I occasionally attended. But I went on to say that as I was suspected of having dealings with the Higher Criticism and of liberal learnings in theology, I was not altogether a *persona grata* at these gatherings, and that I supposed I was invited to speak to them purely on grounds of neighborliness. "It is a pity," said Mr. Shaw, "that people do not let the Bible tell them its own story." The general public will not readily accept Mr. Shaw as a diligent student of the Scripture; though the discerning reader will surely perceive that he has read the Bible to some purpose. The preface to "Androcles and the Lion," in spite of a misunderstanding of the drift of the Synoptic story, is the work of a serious Bible student, and the play itself is a very profound reading of an aspect of primitive Christianity. Mr. Shaw's language is, moreover, charged with the music of the Authorized Version, and we have his own word for it that even his punctuation is "founded on the best Bible usage."

But Mr. Bernard Shaw is only one in a long roster of masters of English upon whom the literary influence of the Bible is manifest; and our modern ignorance of the Bible is a cultural loss which is not easily measured. "It is," said the editor of a well-known weekly to me a little time ago, "a tragedy that this generation has fallen out of familiarity with the King James version. It is a rare and pleasant happening when one receives a manuscript written in decent English; and I attribute our bad writing to the unfamiliarity of our eyes and ears with the language of the Bible." Dr. P. T. Forsyth in his Yale Lectures on Preaching traces the decline of the power of the pulpit to the pew's ignorance of the Bible. But with the religious aspect of this declining knowledge of the Bible I am not here concerned. It is rather the cultural loss which I wish to stress.

The extent of the modern ignorance of the Bible is almost incredible. It has been a habit of mine, when I have been introduced to a meeting in terms that raised expectations that could not possibly be realized, to beat a genial retreat by telling a schoolboy "howler." The boy had been asked what he knew about Enoch, and his reply was, "Enoch was not what God took him for." Some time ago, I happened to be addressing a club of business men in New York—there were some two hundred present—and I tried to execute this maneuver. So far as I could see, about three men in the whole company caught the allusion and saw the joke. A little later, I chanced to be addressing a meeting of the same type and of about the same size in another place; and as the introduction had been needlessly generous, I explained that the tactics which I used under those circumstances had failed so disastrously on a previous occasion that I feared to repeat them. Whereupon the chairman challenged me to "try the story out" on them. I did so; and the only person in the room that rose to the story was the minister who had introduced me. For the rest, it was a dead perplexed silence, which of course gave way to a hearty laugh not at the joke but at its second failure! I had an experience of the same kind—though not quite so disastrous—at another gathering at which it fell to me to say something about a collection. I finished what I had to say by telling another "howler." The teacher had asked his class if any of them could recall a reference to the penny in the Scriptures, and one bright boy replied, "Some men showed Jesus a penny, and he said, Whose subscription is this?" But it was quite evident from the *riposte* that the allusion was not at all generally recognized.

On the Sunday after the last anniversary of Armistice Day I was preaching in a city which shall—for obvious reasons—be nameless. It had been planned that the local post of the American Legion and some other patriotic bodies should attend the morning service. A lady of some local prominence, who had interested herself in this arrangement, assumed the somewhat risky task of composing for the occasion a prayer for public use; and the prayer was printed on the Church Calendar. On the whole, the prayer was well done; but after an appropriate clause regarding the brave dead, a petition followed having reference to the living. The writer, intending at once a graceful allusion to the returned soldiers present and a happy Scriptural "tang," thanked God "for those who have come back, *whose name is legion.*" Happily for me, it did not fall to my lot to lead the congregation in the prayer. But obviously only a somewhat abysmal unfamiliarity with the Gospels can account for a *gaucherie* of that kind.

Now, let it be said that it would be unfair to lay upon this generation the entire blame for its ignorance of the Bible. Our parents must accept a large share of it. Many of us made our first acquaintance with

the Bible as a sort of task-book for Sundays; and, worse still, as a penalty book. Most of us take a long time to recover from the injury that is done to us by introducing us to Shakespeare first as a writer of class text-books; and in the same way our attitude to the Bible was poisoned at the start by our coming to it as a book from which we were compelled to learn texts and passages on Sunday afternoons—and an additional quota of texts in the event of any precedent misbehavior. All this was very well-meaning, but despite the fact that a few people survived the injury, the result has been pernicious. For it set up a barrier of sentimental prejudice and unpleasant memory between us and the book; and most of us have never overcome this handicap.

Moreover, there was an ascription to the book of a certain sacro-sanctity which made it impossible for us to go to it as we might go to another book and let it tell us its own story. We were taught beforehand what the book was, a good deal was made of its "authority," a quite impossible theory of its composition was drilled into us; and naturally we came to regard it as a collection of infallible texts to prove a perfect theology. Our minds were blinded to the romantic quality which informs it as a whole from start to finish; its great dramatic tales were watered down into tame little stories intended to encourage a rather thin and sallow piety. We missed its wonder because the wonder had been subordinated to the exigencies of a theological scheme; and we found it as dull as a dictionary. So we ceased from reading it as soon as we found ourselves able to do so.

Nevertheless there can be no question as to the loss which has followed this neglect of the Bible; and I speak only of the cultural loss. There is little serious literature of modern times that we can read with understanding without a knowledge of the Scriptures. The Bible has worked itself into the very fabric of our English tongue. It has been the chief source of literary allusion, not even excepting the Greek and Latin classics. No man can read his Ruskin or his Stevenson (to name no others) with complete intelligence who is not acquainted with those elements of the literary background which were derived from the Bible. As to style—well, read Sir Walter Raleigh (the modern, of course, not the Elizabethan) on "Style" or Sir A. T. Quiller-Couch on "The Art of Writing," and see how much they appeal to the English Bible for example and illustration.

Moreover, our ignorance of the Bible entails the loss of a common idiom of speech, almost of a common language. In their knowledge of the Bible, our fathers had a rich *lingua franca* of which we know little or nothing, a conversational currency with which we are unfamiliar. I suspect that most of us would be as little at home in the society of cultured people of two generations ago as we might be at a meeting say of a society for the study of St. Thomas Aquinas. Their talk would have an Anglo-Saxon tang which has become rare; many of their conversational allusions and a considerable proportion of their phrases and idioms would be drawn from the Bible; and we should find a dignity of diction which might probably (and rightly too, for that matter) appear to us to be over rotund, but which would be preferable to the shabby jargon which is the current coin of contemporary English speech.

In the middle of the last century—the year was 1852—there appeared a book in England which is now forgotten, but which was still widely quoted in my boyhood. The title of the book was "The Eclipse of Faith." Its author was a Congregational professor, Henry Rogers. I need not now recall the occasion of the book—it was a religious controversy that has to-day no more than a sort of antiquarian interest. But in the body of the book was a chapter entitled "The Blank Bible." It purported to record a dream in which it was discovered one morning that the letter-press of all the Bibles in the world had been obliterated overnight. When the family Bible was opened for morning prayers, every page was found to be blank; neither a Bible nor a concordance nor a commentary was to be found that had not suffered in the same way. If my memory serves me, presently a concerted effort was made to recall and to set down in writing the lost Scriptures; and in the end, virtually the whole of the Bible was recovered from men's memories. It is, I think, undoubtedly the fact that if the dream had come true in 1852 in England or America, it would have been possible to recover all the essential parts of the Bible from the common memory; but it is more questionable whether it could be done to-day.

There are reasons more momentous than those merely cultural for a revival of the study of the Bible; but with these we have here nothing to do. But the cultural reasons are indeed in themselves a sufficient argument. The Bible is at the least a body of great literature, and of that particularly great literature which is the transcript of experience. Moreover the essentially human quality of the experience is shown by the well-nigh universal diffusion of the Bible; the substance of the Bible lies so close to life that its translation has become the standard of speech and letters in more than one language—in English, Welsh, German, Czech, to name only obvious instances. It is of some interest in this connection to recall that, if Adolf Deissman be right, much of the New Testament was written in the first instance in a sort of *patois*—the colloquial form of the *Koine*, the Greek of the post-classical period—in the common speech of the mean streets and wharf-sides of Alexandria and Antioch. The writers of the Bible were close to life; and it is a tragedy of the first magnitude that for us the Bible should appear to be so remote from the realities of life.

And it is not to be denied that the taste for the Bible is of the "acquired" kind. This is not because there is anything esoteric or exotic about it; but because our palates have become over-habituated to flavors of another kind. Yet the acquisition is not an affair of great difficulty, provided one condition be observed. *The Bible should be read aloud.* A good deal of its ultimate meaning is contained in the music of its words, in the rhythms and the cadences into which the sense has fallen in the King James version. But it is beyond doubt that we shall miss the charm of the language itself unless we *hear* it. Our habitation to newspaper English will probably make us feel for a time that Bible English is somewhat insipid and tame; but when growing familiarity begins to reveal its

grace and its power, we shall begin to wonder that we ever supposed that cub-reporters used the English language. The English-speaking peoples have a great inheritance in their Bible; and not only their religion, but their speech and their manners, will recover a forgotten grace when they set out with seriousness to acquaint themselves with this neglected treasure.

Editorial Correspondence

From the Southland

ALL editors make mistakes; some editors acknowledge them. I am of the immortal some! In my enthusiasm for the progress of our cause in the great city of Miami I mixed what might have been with what is and wronged my good friend. Therefore this correction. In a recent letter I said the Rev. Dr. George had "come out" from the Presbyterian Church.

Because he had been away from the city for a long time engaged in business, I assumed that he had withdrawn from his old fellowship, and he had shown a very warm and intelligent interest in our work, so I very cordially appropriated him. Then I discovered that he was still in the fellowship of his Church, and "expects to remain until the end of his days." But he greatly "admires the Universalist Faith for its heroic persistence in beliefs which are silently and happily forcing their way into the pulpits of Orthodox Churches," which is the occasion of his practical and most welcome sympathy and help. I earnestly desire to correct any misunderstanding of his position to which my hasty words may have given rise.

The ministers of the South are very much like the ministers of the North, that is, they are different from one another. And among them I have found some large-minded, warm-hearted, whole-souled men, who are looking to the advancement of the kingdom in its larger boundaries, and who welcome the coming of a Liberal church, providing, as one of them puts it, it is a Christian church. Another notable example of the Christian minister and citizen is the Rev. Dr. Faris, pastor *emeritus* of the First Presbyterian Church. Though retired from active service in the church, his hours are filled with study and writing, all along the lines of up-to-date themes, religious and social. And in the intervals fortunate are those who come into his stimulating companionship. There is a Methodist minister who is doing things—he has a congregation the biggest in the city numerically, and he has taken me into his pulpit—and a Congregationalist whose people have builded the most beautiful church in the city—and yet it is inexpensive.

There is a great lesson for us to learn, or at least to consider, in this Southland, and that is the value of the small church. Of course we are all ambitious to have a great auditorium which is to be thronged, but we have to recognize this fact, that there is a point at which size works for inefficiency in church administration.

Beyond a certain line back from the pulpit the congregation ceases and the audience begins, and the minister loses his personal hold—and after all religion is personal or it is nothing. Cities grow by the group process, and if the church would hold its grip on the people who go out from the center of the city into these new groups, it must follow, or precede if it is wise enough, setting small churches within easy reach of the new settlement. There will always be some who will motor, or walk, into the big central church, but the personal religious work will be done by the small church, and it will be found that the big churches in the center draw their strength from these outside nurseries. The wise missionary will consider the small church as the key to success.

Our time was up and we were going home—that is, going from what had become to us a new home, from the South to the North—and after we had conquered the transportation difficulties, and got our minds in order for the long journey, we began to feel the lure of our New England home. Yet it was with something of a wrench that we tore ourselves away from the friends we had made, from the work to be done which we wanted to do, from all the climatic charms which had grown upon us, and turned our faces to the North. After the first ride along the East Coast of Florida, there is considerable monotony, unless you are keenly observant of details. The royal palms are distinctly tropical and are to be seen in their perfection for only a few miles north of Miami, but the orange groves accompany us almost to Jacksonville, and they are ever suggestive of the good things of life. Between Jacksonville and Savannah we ran alongside of acres of water-lilies in full bloom, which was the first welcoming sign of home. At Savannah we took the steamer, "City of Columbus," and without extraordinary incident we sailed over smooth and sometimes sunny seas into Boston harbor, and ultimately home.

The best part of going away, say some, is the coming back, but I am disposed to think—now, before I change my mind—the best part of coming back is that we may go again. This is the magic circle of happiness which all may draw in one way or another. But let no one flatter himself that because I have returned from this outing, I am to stop writing, for I have a notion that there are just as many interesting men and things this side of the Mason and Dixon Line as the other. Something will be "continued in our next," just what, we shall see.

F. A. B.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Outdoor Art Gallery

I PASSED through the part of the city where dwell the people of Ethiopia. And the street had been cut down, so that the houses stood upon a bank about six cubits in height. And the steps were rickety that led to the top. And at the top of the steps in a certain place, I beheld a

shack that bare a sign in Red Paint, Washing Done Hear.

And I beheld upon the Fence much Broken Crockery hung. And I ascended the steps, and I beheld a Wonderful Sight. For there upon the fence was a space of about five cubits with Plates that were Somewhat Broken, yet showing Pictures of Fish or Fowl or Other Things, and these were hung to the Fence by Nails and Wire. And the earth at the foot of the fence and the top of the Steps was hedged in with other Crockery. And upon it were Twelve Plaster Casts, and some of them were badly broken, as they had been picked out of the City Dump. And I suspected that the Dump had furnished the Whole Outfit.

And a voice spake unto me, saying, Do not go away. And the woman of the house came forth and explained unto me.

And she said, I have a taste for the Artistick. And I have not the money for Expensive Works of Art. Therefore have I gathered such as God sent unto me. And there be those of my neighbors who say that this is the Grave of my Mother; and that is not true, but I have rather come to think it is true, and to like the thought. But this is the expression of my Love of Art.

And she spake of the Statues, and she said, That gentleman at the head is Abraham Lincoln; and he hath the place of Honour. And that one that is broken off, with both heads gone, is a lady and her daughter, and I know not their name, but I think that they were Saints. And canst thou tell me the name of the man with the Curley Hair?

And I said, That was a musician, even Mozart.

And she said, I painted him black, for I thought with his Curley Hair I could make of him a member of mine Own Race. But he did not really look like a Coloured Gentleman, and the paint hath well nigh worn off.

And she said, Some of the neighbors think this is Right Nice, and some there be who say that I am Crazy. But I spend my days at the Wash Tub, and I weary of looking ever down into the Suds, wherefore do I sometimes look up unto my God, and then again do I look out at mine Art Gallery.

And I told her the names of certain of her other Plaster Heroes and Heroines, and what Great Men and Women they were; and I spake concerning certain of the Historical Events which were Emblazoned upon her Crockery, and I said nothing unto her that would make her think less of her Art Gallery. And if it made it more sacred unto her to think of it as her mother's grave, that, too, was all to the good; for I had no idea that her mother would rise up and rebuke her for the Shrieking Discord of her Post-mortem Decoration.

For though it was as Absurd a manifestation of the Artistick Spirit as I have ever seen outside an Exhibition of Modern High Art wrought by the Impressionists, yet it did no harm unto any human soul, and to its owner it was a comfort.

Wherefore do I say unto all men and women, Look not ever downward into the suds of Business or of Worldly Things. Brighten some little spot of earth, and rest thine eyes by looking at it; yes, now and again, lift them higher.

DEATH OF THE REV. WALTER DOLE, D. D.

The Rev. Walter Dole, D. D., died at Northfield, Vt., Thursday, May 5, after a long illness.

He was born in Northfield Aug. 26, 1851, and received his education in the schools of his native town and at Norwich University, where he graduated in 1870. The following year he taught school in Northfield and then entered the Theological School at Meadville, Pa., where in 1874 he received the degree of Bachelor of Divinity. His first parish was the church at Northfield, where he served for a year. Then for seventeen years he was away, holding pastorates at White River Junction, Barre, Bethel, Gaysville, Stockbridge, and South Royalton, Vt., and Enfield, N. H. In 1898 he returned to his home town and for ten years occupied the pastorate there, making a success of his work, and winning a warm place in the hearts of his people. For three years he was pastor of the church at Tarpon Springs, Fla., closing his active ministry in the Universalist Church there in 1912.

He married in 1886 Miss Fannie Louisa Dodge, who died in Enfield, Jan. 15, 1920. Three children survive, John Walter of Bristol, N. H., Mrs. Earl Hewett of South Royalton, Vt., and Robert Heman, a senior at Norwich University, also two sisters, Mrs. Martha Parker of Northfield and Mrs. Mary Randall of Woodsville, N. H., and one brother, Charles Dole, on the old homestead at Dole Hill, Northfield.

Funeral services were held at the Universalist church, Saturday, May 7, the Rev. C. L. Paddock officiating, assisted by the Rev. J. B. Sargent, of the Congregational Church, a life-long friend of Dr. Dole. The body was taken to Enfield, N. H., for interment.

* * *

THE LATEST FROM HARPOOT

The following letter from the office of the Near East Relief will be welcome to all the people of the Universalist Church:

We have to-day received from Constantinople a cablegram informing us that direct word had been received at that place on May 17, saying that the personnel at Harpoot were safe and well. This includes Miss Woodis as a member of the Harpoot unit.

We are receiving so little information from the interior stations that we are especially glad to have this good word to pass on to you.

Sincerely yours,
E. M. Malcolm,
Personnel Committee.

* * *

THE SUNDAY SCHOOL LESSON

Charles A. Alden

JUNE 5—MAKING THE NATION CHRISTIAN

Psalms 33 : 12 ; Proverbs 14-34 ; Romans 13 : 1-10

The National Beatitude

The same note should be sounded in this lesson which we entered in last week's lesson concerning the word "making." It is a false note if we read "compulsion" into the word "making." The idea should be accepted only in the sense of "making (that is—building) a Christian nation." Next should be noted that the text from the Psalms and Proverbs of course belongs to an Old Testament time and understanding of both God and man. Israel is to be considered as standing primarily for monotheism—one God—among many surrounding nations in all of which the idea of many gods obtains. It has been suggested by some writers that Israel did not herself deny the idea of many gods, but that from the many she had chosen Jehovah, believing of course that He was the strongest and best of all the gods. Whatever one may think of this contention, Israel does proclaim from time to time her loyalty to Jehovah, though the language seems to swing first to the thought of Jehovah's choice of Israel and

then to Israel's choice of Jehovah. Read in this connection Joshua 24 : 14-24 and compare it with this verse in Psalms as quoted in the lesson text. When men are engaged in building a nation on the basis of democracy, with its fundamental principle of government deriving power only from "the consent of the governed," there is an important difference between the people choosing God and God choosing this particular people. The "blessing" indicated in this verse is much involved in the question of which way you are presenting this thought. That Israel thought and talked of herself as "God's chosen people" comes down through the centuries, bursting forth to meet the teachings of Jesus, "We are Abraham's children," suggests that the blessing" may be modified by the nation's thought especially if it develop arrogance of spirit, or the "superman" idea.

Department of the Interior

The thought in the word "chosen" is also modified in the thought of some at least who hold that the original Hebrew word, thus translated (*bachar*) implies not only "chosen" but "chosen after trial," that is chosen as having stood the test. Again the commentaries suggest that the word "inheritance" really means "occupying" or "possession." Either of these would come nearer to our ordinary understanding. It is rather difficult to see how God could "inherit" anything. When we take up the Proverb it is well to limit here our consideration to the development of the national character in its domestic affairs as the relation of the nation to other nations naturally lies in the next lesson concerning a Christian world. Therefore the thought of righteousness as "exalting a nation" should be interpreted as lifting the nation in its own character rather than in any sense of comparison between nations. The nation that practises righteousness is a better nation, more worthy, more desirable to its own citizens, and as this includes all administration of justice (legislative, executive and judicial—or interpretative) it is easy to sketch many important lines in which our own nation has still some road to travel in self-development. There is not much in studying Jewish history except as we draw some counsel or inspiration in making America more adequate in righteousness. Perhaps we might get some such idea if we translate the text into ordinary language and make it read: "Doing right (including all justice) exalteth a nation and selfishness (domestic—as just now considered—such as partisan, or sectarian, or group antagonism—industrial or commercial) is a reproach to any people. Israel demonstrated both sides of this proposition in her history. When loyal to God she was prosperous and successful. When disloyal—or when divided in loyalty—she failed. American principles will at once invoke practical illustrations. American liberty, for instance, under any administration that is afraid of free speech, becomes merely an historic memory—a reminder of former righteousness.

Individual Conduct and National Character

The Old Testament text in this lesson lays the foundation of principle. This is followed by a text from the New Testament which brings the entire matter closer to the individual. In every nation the character of the nation roots back into the individual citizen. Our American principle of "consent of the governed" does not apply merely to America. It is just as true of every nation. The Germans had a Kaiser because they consented to a Kaiser. The thought of the text suggests no completed or perfected arrangement of "the powers," but indicates the spirit of evolution rather than revolution. There is for instance right now considerable argument among religious writers as to whether Luther's leadership could not possibly have wrought its own work inside the Church instead of following the road of a religious secession. Jesus commanded some allegiance to "those who sit in Moses' seat." The reformer's general way is to dispossess those who sit in Moses' seat by tipping over the seat. On the other hand there is the very human feeling that officialdom is fearfully deaf and many times blind as well. Parties (and sects, as well) are liable to get the same self-satisfied attitude that Israel had: We are God's chosen—we are Abraham's children. To put such leadership into some captivity is the only possible cure yet known among men. In America we seem to think that we can at will tip over Moses' seat, throwing out the occupant, and then tip the seat back again and put new occupants in. This is the democratic way. We make "*Vox populi, vox Dei*" our rule, and who disputes the rule assumes the position of judgment of one self-appointed as closer to infallibility than the majority. The reading that "rulers are not a terror to good works" must be interpreted as reading that they are not supposed to be. In fact they sometimes are. Then a change is necessary. Again the idea of American liberty and its relation to the right to free speech becomes obviously an illustration. "Conscience' sake" again suggests "consent of governed." The term "tribute" may be read "taxation" in our domestic treatment of this lesson. Government is a "minister of God" when it tends to develop "love working no ill." When it fails to do that, there comes a need of educating "*vox populi*" to a better ballot.

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NOTES OF THE MORNING

Caught Through the Early Mists by a Staff Reporter

Reaction from Echoes

But no church can live on echoes or in this day beat back the powers of darkness by phonographic records of its early conquests, nor be making great history without some abiding inspiration. . . . What a glorious strategy of love the Holy Spirit has used to save sinners in spite of honestly contending systems of doctrine! Venerable creed phrasings and later theological definitions, as well, were compromise statements in which words took their meaning from the controversial conditions that cultured them for the use made of them. But however carefully selected and branded, they can not hold their original flavor through the changing atmospheres and soils of the transitional thinking compelled by new facts, new interpretations, new lights from science, and new revelations through the outshining of God in later history. . . . Only a doctrinaire would contend that Saint Paul may not yield his place as master theologian and the Holy Spirit still beam upon the church in the glories of Pentecost even though certain creed words formerly emphasized as technical in salvation be not so often heard. Life is more than what it feeds upon in any generation and truth greater than its garb of words. (*Bishop Earl Cranston in the Christian Advocate.*)

Protestants Have a Chance if Indisputably Ignorant

In the parable of our Lord, the sheep who strayed away from the flock still belonged to it although not visibly within the fold. It was not its fault that it became separated from the others. So the Protestant who through no fault of his own refuses obedience to the Shepherd of the flock, the Vicar of Christ on earth, still belongs to it and will be saved on account of his good faith. . . . The Catholic Church has never taught that all Protestants will be confined to the infernal regions, nor has it taught that all Catholics will go to heaven. But on the contrary, it has always maintained the "no one goes to hell unless he has freely and deliberately turned his back on God and died guilty of mortal sin." The axiom "outside the Church there is no salvation" refers only to those who are outside through their own fault. (*James T. Ryan, in Truth.*)

Denominational Applications Also, in the Sweet By and By

National applications of the principle of human kinship. It is as true of nations as of individuals that the larger self comes into being through an enlarged circle of relationships. No nation ever achieved greatness in isolation. Trade and commerce enrich the nation in a material sense. Mutual sharing in the common achievements of men in literature, art, science and religion are as necessary to spiritual advancement. And this must be a relationship of give and take. The nation that seeks to get unmindful of what it may give is as surely destined to moral and spiritual decay as is the individual of like nature. (*Herbert Wright Gates, in the Congregationalist.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

BEYOND WARS

Then will a quiet gather round the door,
And settle on those evening fields again,
Where women watch the slow, home-coming men
Across brown acres hoofed and hurt no more;—
The sound of children's feet be on the floor,
When lamps are lit, and stillness deeper falls,
Unbroken, save where cattle in their stalls
Keep munching patiently upon their store.

Only a scar beside the pasture gate,
A torn and naked tree upon the hill,
What times remembered, will remind them still
Of long disastrous days they knew of late;
Till these, too, yield for sweet, accustomed things,—
And a man ploughs, a woman sews and sings.

David Morton.

THE TREASURE HUNTERS

ELSIE and Glenn had spent several summers at their grandfather's, but they had never before been there so early as May. When they realized that they were going to miss Memorial Day at home they looked very solemn.

"So far as I can see," said Elsie soberly as they talked the matter over in the hayloft, "we're not going to have any part at all in Memorial Day."

Glenn shook his head. "We're not," he agreed. "Grandfather would have taken us over to Meadville, where there's going to be decoration exercises, but he's got to visit sick people all day instead."

Elsie sighed. "I wish he wasn't a doctor," she said wistfully.

Grandfather, who happened to be standing in the stall just below the hayloft, overheard the conversation. He came out looking very thoughtful. "Bless my soul!" he said to himself. "Something must be done about this."

He was up early the next morning pottering about the place. When the children came down, he had eaten his breakfast and was about to go. They ran out on the porch to see him off.

"Let's see," Grandfather said as he took up the reins, "this is Memorial day, isn't it? I suppose you are usually gathering flowers for wreaths about this time in the morning."

Glenn nodded silently. "We like to do what we can in memory of the soldiers," Elsie said.

Grandfather turned the horse's head. "To be sure," he answered. "They did enough for you." As he drove out of the gate he leaned from the buggy and waved his hand. "Good-by, treasure hunters!" he called.

Glenn and Elsie looked at each other. "Treasure hunters?" they echoed. "What does he mean by that?"

They decided that it was only one of Grandfather's many jokes. Then they forgot all about it, and went out to play. It was not long, though, before they remembered the queer words. As Glenn ran across the yard he stumbled over a stone that was lying directly in the path. It was a smooth stone, about six inches long. Glenn kicked it to one side. "That wasn't here yesterday," he said, surprised.

"Look!" said Elsie. "There's a string tied round it."

They turned the stone over quickly and found a folded paper slipped under the string. There was writing inside the paper, but it was so strange and wriggly that they could not read it. They puzzled over it a long time, full of curiosity. Then they took it to the house, to get their grandmother to help them. Glenn had the paper in his hand and stood trying to read it, with his back to the large hall mirror, when Elsie happened to glance at the mirror. There, reflected from the surface of the glass, was the writing, now as plain as could be. This is what the children read aloud together:

If treasure hunters you would be,
Look in the hollow of the old oak tree.

Glenn and Elsie were off like a shot. There was only one old oak tree on the place with a hollow in it, and in two minutes they had run out of the yard, down the hill and across the pasture to the edge of the woods.

"Oh, what fun!" Elsie panted as they reached the spot. "It's like a fairy tale."

She danced with impatience while her brother climbed the trunk of the tree. The hollow was only about eight feet above the ground, and he had often climbed to it and tried to surprise the squirrels that used it for a home.

"Tell me what you find!" Elsie cried.

Glenn reached into the hollow and drew something out. "It's a funny-looking old envelope," he said. He scrambled down in a great hurry.

They bent their heads over the yellow old envelope. "Ye Mappe of ye Hyddene Treasure," Glenn read aloud. There it was again: "Hidden Treasure!" And Grandafther had called them treasure hunters. Things began to look still more mysterious.

Glenn ripped open the envelope and drew out a folded paper. He spread it on a broad, flat rock under the oak, and they got down on their knees to examine it. There was a rough drawing that looked like a map, and in the corner of the paper were some words, printed crookedly. The printing said:

If you would find ye burried treasure, note at what hour ye Shadowe of ye olde Oak Tree is at its shortest, then wait three Houres, and afterward measure ye Shadowe. Then from ye longest part of ye Shadowe go ten Yards due northe to ye Rock in ye Grounde, then measure seven Yardes due east to a Poste with an X on its southe Side. Then sight northe by west and

get three Trees in a Line. From ye center Tree measure two Yardes due northe and then one Yarde due west. At that Spot dig, and you shall be rewarded.

The children could not make much sense of the map; so they turned all their attention to the writing. "Let's see," said Glenn. "It says, 'When the shadow is shortest.' "

Elsie clapped her hands. "That will be when the sun is highest!" she cried.

"Good for you," said her brother. "Of course it will." He felt a little ashamed that she should have thought of it first.

They were so much excited that they could not stop to wonder what it all meant. But they agreed to tell no one the strange secret until they had followed out the directions.

By this time the sun was high, and there was no time to lose. The children hurried to the house to make their preparations. When they came back half an hour later Glenn had a long measuring tape, a compass and a little clock, and Elsie carried a basket of luncheon. They spread out their map again and sat down to wait. It seemed best to go ahead carefully, step by step, as the paper directed.

The sun climbed slowly and the shadow of the tree shrank more and more. It was hard to wait, but sandwiches and gingerbread helped a good deal. At length the great moment came. When the shadow seemed to be at its shortest, Glenn looked at the clock. It was then exactly twenty minutes to one. At twenty minutes to four the real fun would begin. They brought some games and books down to the tree to while away the time, and settled themselves again to wait.

It was a long afternoon, but twenty minutes to four came at last. To find "ye longest part of ye shadowe" was an easy matter. It lay some distance over in the pasture. Elsie stood on the place, to mark it, while Glenn, consulting the compass, measured off ten yards due north. At the end of the ten yards he looked eagerly for the rock. His face fell.

"There isn't a sign of a rock here!" he said in a disappointed tone; but he marked the spot with a stake and came back to look at the map. They were both so impatient that they could not bear the thought of a hitch in their plans.

"Maybe it meant to say due south," Elsie suggested; but there was no rock thirty feet toward the south, either.

"Wait a moment!" Glenn cried. "It says in the ground! I know how to go ahead now."

He hurried to the house and came racing back with a spade. The dirt was soon flying wildly. After two minutes of digging, the spade grated on something. "Here's our rock!" Glenn cried.

After that, matters went more smoothly. When the boy had measured off seven yards due east with his tape, there, sure enough, was a fence post. A big "X" was faintly but distinctly marked on the south side of the post.

The explorers studied their compass carefully for north by west, and when they had sighted the point correctly they saw three trees in line. Things were beginning to be exciting now, sure enough. By the time Glenn had measured two yards due north from the center tree and then one yard due west his hands were trembling. As for Elsie, she could do nothing but hop up and down.

"Now what?" they said, when they had come to the end of the directions. "You shall be rewarded," they read again, with puzzled faces. But there was no sign of a reward anywhere; only a stretch of smooth sand at the edge of the woods.

"Maybe we are to dig again," said Glenn.

Elsie eagerly offered to do her share, and between them they dug a deep hole in the sand; but still no treasure came to light. They decided to stop for ten minutes.

Elsie took the first turn, when they began again, and the third time she stuck the spade into the ground it struck something hard. Glenn seized the spade with a whoop. "We've nearly got it!"

It did not take him long after that to finish the job. The edge of an iron-bound box soon showed through the dirt; a little later a handle came into view. Then, as Elsie pulled at the handle and Glenn pried with the spade, the box loosened. All at once Elsie staggered backward with the box in her hands.

It was an old battered box with a rusty hasp that was held together with a wire. The children tugged at the wire breathlessly. It came loose at last, and they lifted the lid of the box. Inside lay an oblong package wrapped in old paper. When they had torn off the paper they found a pasteboard box tied with cord and sealed with red wax. It did not take long to open the second box. Inside were two envelopes, one addressed to Glenn, the other to Elsie. The handwriting was Grandfather's.

Glenn got his open first. "A fifty-dollar bond! Hooray!" Glenn cried.

"I have one, too!" Elsie echoed.

Then they picked up the box and read the message on it: "For two good grandchildren, to help out the country the soldiers died for."—*Ray R. Holsinger, in Youth's Companion.*

* * *

DAY'S END

God send you Sleep, tired lad—
Tired lad, stretched still and straight
Beside the road shell-plowed for Death's grim harvesting—
The tumult has passed on,
The day is done—
God send you Sleep.

God send you Peace, tired sleeping lad—
Across the clear green spaces of the wood
The birds call drowsily, the setting sun
Kindles a glory in your hair;
Slowly, on your shut eyes,
The daylight dies—
God send you Peace.

God send you Life, tired sleeping peaceful lad—
For you our little world blurs into nothingness;
What matter now the fury and the pain?
Worthy the price you paid, worthy the laying down
Of all you had, worthy the strife—
The last great Gift you gave, cleansed, purified,
Lies at your feet again—
God's Gift of Life.

Roy Irving Murray.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

UNIVERSALIST WOMEN'S ASSOCIATION OF ILLINOIS

The thirty-second annual May meeting of the Universalist Women's Association of Illinois was held in St. Paul's on the Midway, Chicagó, on May 11, 1921, in an all-day session. Mrs. D. G. Trench, the president, presided.

Eighty members, representing a membership of over two hundred and eighty, were in attendance.

For the "April Shower" one umbrella showed twenty-seven new names, an increase for that society of over 100 per cent, and another displayed twenty-one new members. The enthusiasm aroused is to bring forth "Mayflowers" in a considerable number of additional members.

One Mission Circle reported $130 sent to Boston for the support of Matsu, their adopted Japanese girl, and a little band of small girls allied to the same Circle and calling themselves "The Junior Clara Barton Guild" sent $10 for Midori Kindergarten. Another society had given $75 for Blackmer Home.

The address of the day was given by our Midwest Superintendent, the Rev. Luther Riley Robinson, who in an earnest and inspiring talk told of his work in the five states of Indiana, Illinois, Wisconsin, Iowa and Minnesota. In response to a request from the Association, he suggested ways in which the Women's Societies might help in overcoming the discouragement due to the great scarcity of pastors,

A letter from Mrs. Haskell describing the North Carolina churches and missions was heard with deep interest; the collection was for that work.

The women of St. Paul's presented an interesting playlet, "The Awakening," which brought home to every woman the need of information to arouse an interest in our missionary enterprises.

Evelyn C. Corlett, Secretary.

* *

KINSTON CIRCUIT, N. C.

My approach to North Carolina was made with anticipation that our work here would afford an interesting experience, and more especially a field where one's efforts would be of more than ordinary value to the Church. Realization well outstrips anticipation.

To some our holdings here might seem meager—and they are when set beside the old established communions of the Southland. This our people everywhere should understand. This meagerness is in part our incentive to eagerness to adequately equip this rich field. I say rich advisedly and with emphasis on the fact that it is in potentialities rather than achievements that the field excells.

Achievements, however, are notably worthy, and are *living* tributes to the pioneer preacher and the pioneer hearer of the word.

We have a right to rejoice that we are giving service to places once each month instead of from two to four times a year as Fathers Clayton and Burrus and Dr. Shinn were able to do. We of the Kinston Circuit are ministering to ten points with definite regularity. In my time here I already know of three others in which it is no less important that we establish ourselves. This should be done as well as to increase the ministry we now are offering to these ten points. While we are in the midst of an old, well established civilization, with its strong churches possessed of attractive church edifices and much modern equipment, we are also facing much that constitutes this whole field real missionary ground for the whole Christian Church—ourselves as well as others.

The fact that people of real experience in the detail of religious work are very scarce stresses our need of patience and constancy in matters of detail which are vital and are absolutely essential in the constructive work awaiting our heart and hand energies. Additional specially trained workers are as seriously needed here as are those for the ministerial office. I am convinced that every bit of support both moral and financial whch has been or will be sent here will return to us substantial and satisfying results.

Friends, we are here for service. Let us so serve that the hearts of men shall be quickened and purified, and the glory of God be *worthily* manifest.

Dwight A. Ball.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.)

* *

* NOTES MNEMONIC. 13. May 28. *
* Remember that there is a thoroughly fine Sunday School journal, *
* which every worker might read *
* with profit. It is called the Church *
* School and, in clubs of six or more, is *
* sold for a dollar a year. Why not *
* subscribe for it for your officers and *
* teachers? Many schools are doing *
* so. *

* *

AMERICANIZATION IN THE SUNDAY SCHOOL

There are some Sunday schools fortunate enough to include in their membership the very material with which the work of Americanization needs to be done —children of foreign birth, coming from homes whose ideals are not American. But, in a far larger proportion of our schools, the membership is wholly of the native stock. Here the special need is for lessons that shall prevent or destroy race prejudice. Similar opportunities occur in connection with the offerings for Japan and Armenia. Local happenings and local problems should be utilized by the teacher in class discussions. When patriotic days are observed, let the program include some reference to what we owe to our new citizens. Memorial Day gives opportunity to honor the men of foreign birth who fought for America in the World War. A group of Juniors will enjoy giving "Americans All," by Mrs. Attwood, in the *Leader* for April 10. A book with the same title, "Americans All," by Augusta Seaman, published by the Everyland Press, is good to read to Primary or Junior grades.

Many classes have illustrated the hymn, "America the Beautiful." The work is twice blessed if it is made the occasion of some real teaching about our opportunities to make Americans of those who have recently come to live among us.

"And crown thy good with brotherhood
From sea to shining sea."

Is it not possible to give the words a significance to our pupils that will send them out into the world to answer their own prayer for their country?

* *

GOOD NEWS FOR CHATTANOOGA

Prof. A. I. Spanton, of the Municipal University of Akron, will be the special representative of the General Sunday School Association at the Chattanooga Institute. Mr. Gay and Mr. Manning will also touch upon various phases of religious education. All residents of the section centering at Chattanooga should take advantage of the fine opportunities offered by Mr. Gay and his associates. The dates are from July 23 to July 31. Write for full particulars.

* *

THE FACULTIES FOR THE INSTITUTES

The prospects for the institutes become brighter and brighter, especially as the faculties near completion. It is a joy to announce that at Murray Grove "Dr. Blank" has resigned to make room for Rev. John Murray Atwood, D. D., who will give a course on "The Best of the Bible," and that at Chicago "Mr. Blank" is to be superseded by Rev. George Cross Baner, who will treat of "The Church School and the Adolescent."

There are no changes at Ferry Beach and we want none, as our faculty is complete and "just suits."

Young People's Christian Union

DIRECTOR'S DATES

June 7-10, Vermont Associations.
June 16, Chicago, Ill.
June 19, Cincinnati, O.
June 20-21, Ohio Convention.
June 23, Pennsylvania Convention, Linesville.

* *

57 VARIETIES

With the Director's return to the office comes word from many churches in various parts of the country telling of the organization of new Unions, so that the number of new senior societies has reached the classic number of fifty-seven.

Among the more recent additions are some that in earlier years played an important part in the history of the Y. P. C. U. The First Church in Lynn, where the National Union was organized in 1889, is again in line, and Hartford, Conn., host to our national gathering in 1905, and from which several members of the National Y. P. C. U. Board have come, is once more enrolled.

And so our numbers grow, and the spirit, enthusiasm, and purpose of the Union grow strong as well.

* *

FROM MISSOURI

By sitting up all of one night and the best part of the next I managed to include a visit to Archie, Mo., the day after leaving Junction City, Kansas. Here is a small church in a small town, nearly two hundred miles from any other church of our faith. It worships in the most attractive church building in the town, and monthly services are conducted by Dr. B. B. Tout, physician and surgeon, state senator and preacher of the larger hope and faith. Occasional visits from ministers passing through Kansas City, who can take time for the sixty mile trip to Archie, also help to hold this church together. Some little distance across country is the "inland town" of Coal. "Inland town" in western parlance has no reference to the sea; it means off the railroad. There is opportunity for the building of a real church here, if regular services could be arranged.

One more visit in the state was made: at Elmer, where I preached occasionally in my college days. A rain just before service time kept the people who live in the country away, and they form a large part of this congregation. Rev. James Houghton, Southwestern Superintendent, who has pastoral charge of this church, met me and took part in the service. Real progress is being made at Elmer.

* *

REORGANIZING A STATE

There has been a remarkable revival of interest in Y. P. C. U. work in Indiana. Under the leadership of the Muncie young people, a series of state rallies of Unioners and Sunday school workers have been held, which have been of great value to both organizations.

Manchester is situated near the southeast corner of the state, and one of these joint rallies was held here May 14-15. Nearly thirty people from other places attended this meeting, and the note of optimism was struck continuously. Almost without exception the Sunday schools of the state are making gains, and the young people have formed or are planning to form Unions in many churches.

During the rally the Manchester young people got together and decided to affiliate once more with the state and national organizations. Situated among the hills, in a none too accessible place, and at a considerable distance from the other Unions of the state, this society has felt its isolation. No such feeling could persist after a rally such as the one held there last week. They know that they belong, and are glad to join with the rest in our common work. This is one of the great values of these meetings:, they demonstrate in concrete fashion just what this fellowship is.

With the affiliation of the Manchester Union, following the organization of a new Union at Salem Church in the winter, it became possible to reorganize the State Union, and this was done on Sunday between the church and Sunday school services. Officers were elected to serve until the time of the State Convention in the fall. It is hoped to have two more new Unions in the state by that time, at Pleasant Valley, near Logansport, next month, and at Oaklandon in the early fall.

* *

ON THE HOMEWARD WAY

Only one stop was made on the return from Indiana, at Fork Ridge Church, in West Virginia, on Monday evening, May 16. A year and a half ago a Union was formed here, and did good work for several months, and then suspended its activities. A new start was made last Monday, and regular work will be resumed at once.

After six weeks on the road, home looks good. This has been the longest trip both in time and distance that the Director of Young People's Work has taken: seventy-two hundred miles in six weeks. Besides whatever may have been accomplished by the thirty-eight sermons and addresses given, the probable results of the trip are the organization or reorganization of three local and one state Unions, preparing the way for four or five more local societies, bringing two local organizations of women into affiliation with the W. N. M. A., and arranging for regular church services where none have been held for several years.

Further than this, it has given the Director a personal acquaintance with our work and workers in Texas and elsewhere that will be invaluable.

Stanley Manning,
Director of Young People's Work.
Boston, May 20.

For the Quiet Hour

Let no man be deceived by the temptation that he can not do his own thinking. Let the workingman do his own thinking about politics, about religion, about government, about labor and capital, and let him have courage to follow his own convictions and not be led hither and thither by some one who hastens to do his thinking for him.

Lucien Clark.

It is when we are most alone, and at our highest and best, that this sense of communion with God Himself becomes clear and strong. For religious men, this has ever been one great token of immortality, "'Tis the Divinity that stirs within us and intimates—Eternity to man." Such an experience is not present with us at all times, but when it comes, it gives the most intense feeling of reality which we can know. It is like the branch which came floating out of the Unknown to answer the doubts of Columbus and his companions: it gives clear tidings of the New World that lies beyond the sea and the night.

Robert Christie.

"There be along the common highway will pick up a stone, split it, and take a gem out of it; this because they know gems. There be who enter the very mountains of wealth, and come out empty-handed; this because they do not know gems."

Now this is the one will and work of God in and through nature and creature. From eternity to eternity He can will and intend nothing toward them, in them, or by them, but the communication of various degrees of His own love, goodness, and happiness to them, according to their state and place, and capacity in nature. This is God's unchangeable disposition toward the creature. He can be nothing else but all goodness toward it, because He can be nothing toward the creature but that which He is, and was, and ever shall be in Himself.

William Law.

There is but one chance of life, in admitting so far the possibility of the Christian verity as to try it on its own terms. There is not the slightest possibility of finding whether it be true or not at first. "Show me a sign first, and I will come," you say. "No," answers God, "come first, and then you will see a sign."

John Ruskin.

Among Our Churches

Church News and Interests

DENOMINATIONAL CALENDAR

June 1. Rhode Island Convention Church of the Mediator, Providence.

June 8-10. Iowa State Convention, Waterloo.

June 10-12. Kansas State Convention, Junction City.

June 17-19. Missouri State Convention, Elmer.

June 20-23. Ohio State Convention, Kent.

June 21-23. Pennsylvania State Convention, Linesville.

June 23-25. Missionary Institute, at Tufts College, Mass.

July 13-19. National Y. P. C. U. Convention, Chicago.

July 22-31. Chattanooga Institute.

July 31-August 21. Ferry Beach Institute.

Aug. 12-14. Texas State Convention, Elgin.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported,	2,709
Blanchester, Ohio	14
Ponta, Texas	2
Jacksonville, Texas	2
Clayton Memorial, S. C.	4
Hopkinsville, Ky.	15
Worcester, Mass., All Souls	40
Total	2,786

CHRISTENINGS

Before reported, 141. Warren, Mass., 1. Total, 142.

Kansas

Hutchinson.—Rev. Geo. A. Miller, pastor. The church is organizing a missionary society and a Junior Y. P. C. U. New pulpit furniture and tables and chairs for the kindergarten have recently been installed. At the state Sunday School Convention, Mrs. Miller directed a pageant with a cast of seven hundred. The affair was a great success.

Kentucky

Hopkinsville.—Rev. Thomas Chapman, pastor. Dr. L. Ward Brigham is visiting us here, and with the assistance of Mr. Chapman he has completed a fine series of meetings. Fifteen new members have been added.

Maine

South Portland.—Rev. Hannah Powell, pastor. The recently organized chapter of Comrades took over the Open Forum, finished the second season successfully and will assume charge of next season's program. J. G. Ross is president, and Frank Cole secretary. The dedication of the memorial window May 8 was a most beautiful service, the influence of which will long abide with the church. The greatest possible credit for the successful consummation of placing this window is due to Mrs. John W. Barbour. The South Portland Lend-a-Hand Club, which is fostered by this Universalist church, with the pastor for its guardian, recently gave a most successful entertainment. One-fourth of the proceeds go to the China famine fund and the rest to local benevolences.

Massachusetts

Cambridge, Third.—Rev. L. R. Paige, pastor. On Saturday evening, May 14, a successful "Pop" Concert was given by the Sunday school. The proceeds, $40, will be devoted to social work in the Sunday school. On Whitsunday, Mr. Paige preached an eloquent sermon on "New Heavens and a New Earth." James D. Tillinghast, of our Comrades' organization, has been elected one of the vice-presidents of the recently organized Church Men's Union of Greater Boston. On June 2, a representative from the N. E. Telephone Company will speak before the Comrades. The men are taking an active interest in the organization and good work has been accomplished this past winter. On Memorial Sunday a beautiful tablet in memory of the World War veterans will be unveiled. Various military organizations will attend, including American Legion and Grand Army men.

Canton.—Rev. S. E. Franc, pastor. The Tufts College Glee and Mandolin Clubs were enthusiastically received at the local town hall, May 6, when the members of the Canton High School and a delegation from the State School for Crippled Children were the guests of the Men's Club. The Ladies' Sewing Circle held the last of a series of very successful suppers on the evening of May 10.

Tauton.—Rev. E. W. Whitney, pastor. The annual May party of the Sunday school was held Friday, May 13. The hall was decorated with apple blossoms. Christine Ripley was queen of the May, and the crowning was a very pretty ceremony. Children danced May-time dances, including the May-pole dance. "The Courtship of Miles Standish" was then given in pantomime, the poem being read by Mrs. Minnie Ferriter, with Mrs. Ruth Good accompanying at the piano. Candy was sold in May-baskets, and ice cream and cake were served. On the whole the affair was very delightful.

Worcester, All Souls.—Rev. Fenwick L. Leavitt, pastor. As the summer vacation approaches, we feel that we have had a very successful year. Each society has done its utmost to attain the aim of the Murray Crusade. Forty new members were added to the church at Easter, some of them coming from the Sunday school, which has also grown in size and interest. A series of three concerts was given under the auspices of the Men's Clubs, which were largely attended. Mr. Leavitt is planning to spend the summer in Europe, visiting England, Scotland, France, Belgium, Germany and Italy. Since our last report, extensive material improvements have been made on the church building so that we have practically a new building. With our efficient organization, we feel that we are a larger influence in the community than ever before.

New Hampshire

Berlin.—On May 15, a chapter of Comrades was organized with thirteen charter members under the leadership of L. L. Peck, Maine State president. The chapter is a member of the Maine State Chapter. Officers were elected as follows: Alexander Burke, president; George A. Richter, vice-president; Donald White, secretary and treasurer; and W. H. Gerrish, L. B. Paine, and G. C. Paine, executive committee.

Ohio

Blanchester.—Rev. W. R. Rowland, pastor. Our people are heroic. They have been through some hard things but are never cast down. In the "Drive" they went over the top while in debt and without a pastor. On May 18, at the close of a social gathering, $200 was raised, which finishes a debt of many years standing. The play, "The Little Clodhopper," given under the direction of Mrs. Rowland, was a great success. It was presented twice, the last time for the American Legion. The auxliiaries are all working well and there has recently been an increase of fourteen in membership.

Farmers Station.—There has been no regular preaching for a number of years and no Sunday school for two years. On May 8 the school was reorganized with fifty-eight in attendance. Every Sunday evening the Sunday school and a church service will be held. As this is the only church in the village, there is a great field for the work, which the people seem glad to resume.

Cuba.—Rev. W. R. Rowland, pastor. The men of the Sunday school recently put on the play, "The Little Clodhopper," given by the Blanchester young people, with great success.

Pennsylvania

Towanda.—Rev. J. D. Herrick, pastor. Dr. John Smith Lowe was with us Palm Sunday and preached at Towanda, Sheshequin and Standing Stone to large congregations. He did us a great deal of good and we hope it will not be eleven years again before a General Superintendent visits us. On April 12, Rev. Maude L. Cary, sent by the General Sunday School Association, spoke to us on Sunday school work.

* *

FERRY BEACH

The Ferry Beach Board is working hard for a great year. There will be increased dining capacity and new rooms. Rev. Clinton Scott, secretary, will be at Ferry Beach two weeks before the season opens. Mr. Claflin has matters now well under way. There will be a large attendance. The W. N. M. A. will have an institute the first week; the Y. P. C. U. has a fine program for the second week; and the Sunday School Intitute will be held the third week.

Every one is requested to look for special advertising of these institutes and later notices that will apear in the *Leader*. Don't forget that Ferry Beach is yearly growing to be a greater thing in the life of Universalism. Plan to attend.

* *

REV. WILLIAM WALLACE CURRY

Rev. William Wallace Curry, of Indiana and Washington, D. C., died May 17, at the age of ninety-seven. Further particulars will be given later.

* *

Notices

MEMORIAL SERVICES AT MT. AUBURN

On Sunday, May 29, at 3.30 p. m., Universalists from all directions are expected to gather at Mt. Auburn Cemetery, Cambridge, to take part in the services in memory of the many ministers and others of our faith that are buried there.

As usual, the meeting place will be at the "Sphinx," where all will join in singing hymns. Prayer will be offered by Rev. Clarence R. Skinner, followed by addresses by Rev. Warren B. Brigham, representing the Universalist Club of Boston, and Rev. R. H. McLaughlin for the Young People's Christian Union of the state.

Short services and distribution of flowers by the organizations attending will take place at the graves.

* *

VERMONT AND P. Q. FELLOWSHIP COMMITTEE

Rev. Frank O. Hokerk of Barre is appointed by the Executive Committee of the Universalist Convention of Vermont and P. Q. a member of the Fellowship Committee to fill unexpired term of the late Rev. C. E. Bingham.

Rev. Arthur G. Coxon of Rutland, Vt., is granted fellowship for one year, from the Baptist denomination.

Rev. Alvin M. Smith is transferred to New Hampshire, subject to the action of the Committee of that state.

The letter of license granted to Percy T. Smith by the Massachusetts Convention is approved for the period of his pastorate at Barnard, Vt.

George F. Fortier, Clerk.

IOWA STATE CONVENTION

The seventy-ninth annual session of the Iowa Universalist Convention, with the Iowa Y. P. C. U., Women's Universalist Missionary Association and Sunday School Convention, will be held at the First Universalist Church of Waterloo, Iowa, June 8-10, opening at 9.30 a. m., June 8, for the election of officers and such other business as may come before it for transaction.

H. L. Stoughton, Secretary.

Invitation

The Waterloo parish extends a cordial invitation to all Universalists and members of other Liberal churches in the state to attend. Lodging and breakfast will be furnished, and arrangements made for other meals for reasonable rates. For accommodations, write the pastor, Rev. Otto S. Raspe, 127 Barclay St., Waterloo, Iowa.

* *

KANSAS STATE CONVENTION

The annual session of the Kansas Universalist Convention will be held at the Universalist Church at Junction City, June 10-12.

Rev. John Smith Lowe, D. D., and Dr. Joseph M. Tilden, President of Lombard College, are to speak.

Invitation

The First Universalist Church of Junction City invites Universalists of Kansas, and others who can, to attend the State Convention June 10-12.

Delegates and visitors will be entertained free of charge. The entertainment committee will meet those at the depot who notify on what train they will arrive.

Lorring Trott,
For Entertainment Committee.

* *

MASSACHUSETTS UNIVERSALIST COMRADES

Field Day at Tufts College, Saturday, June 25

Program

2-3 p. m. Register at Packard Hall. Look around the "Hill." All the college buildings will be open, including the Barnum Museum, the home of the famous "Jumbo." "Whistle for the Universalist Comrades" and get acquainted.

3 p. m. Ball game at Tufts Oval. Melrose versus West Somerville. *A regular game.* Comrades come!

6 p. m. Banquet in Goddard Gymnasium.

7.15 p. m. Singing.

7.30 p. m. Addresses by John A. Cousens, President of Tufts College, Rev. Nelson L. Lobdell of the Japan Mission, and Bishop Edwin H. Hughes of the Methodist Episcopal Church.

Banquet tickets, $1.50, may be ordered from a representative in the local church or from Alvar W. Polk, secretary, 359 Boylston St., Boston, to whom checks should be made payable. All orders must be in hand not later than Wednesday, June 22.

* *

PENNSYLVANIA STATE CONVENTION

Invitation

The Linesville parish will cordially welcome delegates and visitors to the Pennsylvania Universalist Convention to be held here June 21-23. Room and breakfast will be provided free, dinners and suppers to be furnished in the parish house by the Cheerful Workers at moderate prices. All who intend to come are requested to send their names to Mrs. Ida Stratton, Linesville, Pa., as early as possible.

Linesville is on the main line between Pittsburg and Erie of the Pennsylvania railroad, fourteen miles from Meadville, with trolley connection.

J. L. Dowson, Pastor.

* *

NOTICE

The Cheshire Association of Universalists will meet with the parish at Winchester, N. H., June 8, 1921, at 10 a. m., for a service of one day and evening. A good program will be presented and invitation is extended to all.

M. L. Cutler, President.

* *

"UNIVERSALIST BOOK OF REFERENCE" WANTED

Will any one having a copy of E. E. Guild's Universalist Book of Reference which he would be willing to sell kindly notify the *Universalist Leader?*

MURRAY GROVE FAIR

Having accepted the chairmanship of the Fair to be held at Murray Grove in August, I solicit contributions, either in money or useful and fancy articles.

The receipts each year are used for the maintenance of the place so sacred to all Universalists.

All contributions should be plainly marked and sent to Helen M. Buckwalter, 6731 N. Broad Street, Philadelphia, before Aug. 1, after that to Helen M. Buckwalter, Murray Grove House, Forked River, N.J.

* *

FERRY BEACH FAIR

The Ladies' Aid Society of Ferry Beach plan to have their Fair Aug. 9. We ask from all friends of our work contributions of useful and fancy articles or money. The receipts each year are expended in making needed improvements and adding to the service of Ferry Beach. Please mark your contributions plainly and send them to Mrs. William R. Thomson, 11 Akron St., Roxbury, Mass., or Mrs Arthur Soule, Kingfield, Me., before July 15. After that date forward them to Hotel Quillen, Ferry Beach, Park, Old Orchard, Me.

Mrs. Arthur Soule, Chairman.
Mrs. William R. Thompson, President.

* *

MURRAY GROVE NOTE

Trains will run to Murray Grove from May 15 to October 1 inclusive. Tickets should be purchased to Forked River.

* *

MOHAWK ASSOCIATION OF UNIVERSALISTS

The Mohawk Association of Universalists will meet at Gloversville, N. Y., Wednesday, June 1. There will be three sessions, 10.30 a. m., and 1 p. m. and 7.30 p. m. At the mass meeting in the evening Rev. L. C. Nichols of Utica and Rev. G. D. Walker, State Superintendent, will give addresses.

* *

MASSACHUSETTS FELLOWSHIP COMMITTEE

At the April meeting of the Massachusetts Fellowship Committee Rev. A. J. Cardall was transferred to North Caroline.

At the next meeting of the Committee, which will be held June 6, Edgar R. Walker of Cambridge will appear for examination for ordination.

Harry E. Adams, Secretary.

* *

UNDAY SCHOOLS OF MAINE TAKE NOTICE

Fifty Song and Scripture books to be given away.

Any Sunday school needing new books please correspond with Lewis L. Peck, President State of Maine Chapter Universalist Comrades, Lewiston, Me.

* *

RHODE ISLAND CONVENTION

The eighty-fourth session of the Rhode Island Universalist Convention will be held Wednesday, June 1, at the Church of the Mediator, Providence, R. I.

What Is the Best Book on the Bible?

The Librarian of one of the largest Public Libraries in America gives an answer to this question. He writes: "For some years I have taken special pains to secure for our shelves all the books of real value on the Bible that have been published in this country and Europe, and I want to say that in my judgment, *Dr. J. T. Sunderland's work,* **THE ORIGIN AND CHARACTER OF THE BIBLE** (The Bible in the Light of Modern Knowledge), *is the best that has appeared from the pen of any scholar. I recommend it above all others.*" Price, $1.50 (postage included). Order from The Beacon Press, 25 Beacon St., Boston, Mass.

"Camp Washington Heights"

Universalist Management

Lake Stahahe, lower Catskills, on Hudson. Log houses, tents, limited to 50 boys. Ten weeks, for $125. Ten directors. Camp mother. State Sanitary and police department. Camps close by. "Sight-seeing in New York City" and trip up Hudson.

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Get in touch with us for anything you may need in the above lines. We can satisfy you both in quality and price: and guarantee satisfaction. Send for our illustrated booklet and catalogue. The George W. Wise Company, 86 Federal Street, Boston, Mass.

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79 Sudbury Street, Boston, Mass.

MASSACHUSETTS STATE CONVENTION

The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV GEORGE E. LEIGHTON, *Secretary,*
359 *Boylston St.,*
Boston, Mass.

THE BETHANY UNION FOR YOUNG WOMEN

A Universalist Institution

14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,

FRANK A. DEWICK, *President.*

JOSEPH B. HORTON, *Clerk.*

WHITE MOUNTAIN Refrigerators

"The Chest with a Chill in it"

Built on scientific principles and tested by use "in over a million homes"
Easy to clean—economical—durable and efficient.
Sold in every city and important town in the United States. Send for handsome catalogues and booklets.

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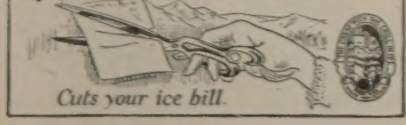

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